



THE DAYBREAK

"WANKANTANHAN ANPAO KIN HIYOUNHIPI" —LUKE 1:78.

WOKAJUJU 50 CENTS

SANTEE, NEBR., JULY-AUGUST, 1936

VOLUME XLVII, NUMBER 5

Wocekiye Wowapi Kin Apiyapi.

Wocekiye Wowapi apiyapi kta on Bishop Committee wicakage cin Anpetu Wakan oko wanji hehanyan hekta omaka topa heehan tokaheya tonakiya apiyapi kin hena e, qa tona okapta he-tanhan yuſtan aupi qa eced July 22 he oſtan wowaſi kin ataya kduſtanpi.

Philadelphia otonwe kin en Bishop White Prayer Book Society ewicakiyapi unpi kin he Wocekiye Wowapi Teca kagapi kte cin en mazaska oikni tehiika eſa nina cantekiconyan ounkiyapi kin heon tohanyan okihi wopida unkeyapi kin he sdonkiyapi kta uncinpi.

Dakota Service Book he detanhan tohanyan yusotapi ſni kin hehanyan kaſpapi wanji (10 cents) on Convocation econpi kte cin hen wiopeyapi kte. Qa tohanyan Niobrara Wocekiye Wowapi Teca nahtagyapi yuſtanpi ſni kin hehanyan he unqonpi kte. Tuka teca kin he patankan hiyuyapi kin hehanyan hee Niobrara Deanery ed unpi kta, tka Dakota Service Book he yacinpi kinhan tiyata iyatayena idagyayapi qeyaſ hecetu.

Okodakiciye Wakan Tawooyake Pazopi Kta.

Revs. Rex. Wilkes qa Vine Deloria qa Teca Omniciye Y. P. F. hena August 24 htayetu en Okodakiciye Wakan kin token otokaheya icage qa dehanyan inajin ſni u kin he iyojuna nicipazopi kte, qa hetanhan taku ota unkospapi qa tiyata unqonpi ekta Okodakiciye Wakan kin tohanyan teunhindapi kta qa on wowaſi econqonpi kte cin he, qa iyotan wicanagi nipi kta qa Wakantanka towitan kin he qa tokiconze ayutan-kapi kin hena ed nina wacinunyuzapi kta iyececa.

Mark 10:31, "The last shall be first." Otokaheya wicakicopi kin wanji St. Peter hee. tuka Canicipawega itehan inahma un kin icunhan, wamanon wicaſta kin oape cistinna ehake yuhe kin ed Jesus ihakab hiyu qon he, iye tokaheya Paradise makoce ekta oħankoya iyaye.

Episcopal Convocation.

People always seem to relish more what is hard to obtain. That is the reason the Niobrara Deanery Episcopal Convocation has always been an annual rallying place. This year the Convocation will be held in Holy Innocents Chapel, Parmelee, South Dakota, on August 22, 23, 24, and 25, 1936.

ROSEBUD MISSION

Wicaſa Oyakapi Wan.

Mr. Solomon Slow Fly, Catechist.

Rosebud Mission. imahel. Catechist bdihenya wowaſi econ wanji May 24, 1936 el htayetu heehan te, he Mr. Solomon Slow Fly eciyapi. Tehan wayazanke. St. George Church awanyake kin hel nina tanyan wowaſi econ tka woyazan yuhe kin on ekiknake. Tawicu qa cinca hena wokicanpte wicunqopi qa cantetinzapi kta on wocekiye unkeyapi.

Wakantanka Ksapa.

Wakantanka yaknayan oyakihi ſni. Ecin Iye Ksapa. Wicaſa ota Wakantanka knaye wacinpi qa Iye etanhan najice iyutapi keſ, okihi ſni ece. Jonah eciyapi kin hecon. Wakantanka tokiya yeſi kin he itokan ya cin, wioħpeyatakiya ye kin on Wakantanka etan ihdu-tokan kta kecin.

Standing Rock Mission.

Winyan Omniciye Waeconpi.

April el Standing Rock Mission imahel Wawokiya Omniciye econpi qonhan Tipi Wakan ſakowin hena etanhan hipi kin witaya Winyan Omniciye econpi na he el, wacekiye wicaſa lena, Johnson Brown Eagle, Paul Long Bull, John Standing Cloud, Joseph Packard, John Little Bear, John Turning Heart na Felix Eagle iyohi \$3.05 wicaqopi yuwitaya \$24.40 on wawokiyapi heon Winyan Omniciye kin wopila ewicunkiyapi.

Lena Oitancanpi. 1 Mrs. Abel White, Kenel, S. D.; 2 Mrs. Louie Loves War, Wakpala, S. D.; 3 Mrs. Jennie White Paw, Bullhead, S. D.; 4 Mrs. Sidney Bears Heart, Wakpala, S. D.

Ake October imahel St. John the Baptist Church el mniciyapi kte.

An Indian's Interpretation of the Twenty Third Psalm.

Crow Indian Mission, Lodge Grass, Montana.—The Great Maker up in heaven my Shepherd is. I belong to Him. When I am with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me, and He draws me gently, to a place where the grass is green and the water is not dangerous and I eat and lie down satisfied. Some days I get very weak and fall down but He lifts me up and gives me new life again. He leads me into a good trail. He always keeps His word. Sometime, it may be a little time, a long time, a long long time, I do not know, He will draw me into a deep place between mountains. It is dark there but I will pull back not and I will be afraid not for it is in there that the Great Shepherd Chief will meet me and then the hunger that I have felt in my heart all through life will be satisfied. Sometimes He makes the Love rope a whip but afterward He gives me a good stick to lean on. For me He sets a table with everything good to eat on it. He puts His hands on my head and all the "tired" is gone. He fills my cup till it runs over. What I tell you is straight. I speak with one tongue, I talk two ways not. All along the trail ahead I will have good things and afterward I will move to the Big Teepee and live with the Great Good Shepherd.—From the WORD CARRIER.

Odowan Wowapi Unkitawapi kin.

Odowan Wowapi nahanħcin nina ota unyuhapi kin heon dehan he apiyapi kte ſni, tka tuwe Odowan Wowapi ope-ton cin hecinhan Convocation econpi kte cin ed hena wiopeyapi kte ſokena yamni (75 cents) on opeyatonpi oyakihipi kte. Nainſ wowapi otokſu okna u niciyapi kta yacinpi hecinhan sokena yamni (75 cents) taninyan Mission, South Dakota ekta Rev. Paul H. Barbour, yeyakiyapi kte, kinhan wicite askape iyusote kin iye kajuju (post-paid) uniciyapi kte.

ANPAO KIN SANTEE - - - NEBRASKA

Millard M. Fowler - Publisher

Anpao—The Daybreak. is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per year, two years one dollar.

Executive and Editorial Office, Mission S. D.

EDITORS

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Entered at the Post Office at Santee, Nebr., as second class matter, and accepted for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized May 17, 1920.

The months in which the Anpao is issued are: Jan.-Feb., Mar., Apr.-May, June, July-Aug., Sept., Oct.-Nov., Dec.

(The Daybreak)

Wi akenonpa (one year eca) kašpa-pi zaptan kajujupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S. D., on ope-tonpi qaiš wowapi askapi Rev. Paul H. Barbour yekiyapi kta.

A Child's Prayer.

The following prayer was written by a girl ten year of age. of a privileged family, after some discussion with her mother about what should go into one's prayers.. "The child had been studying about child labor in her church school class, and that is reflected in it as you can see. I am really enthusiastic when I think how much further youngsters can see into situations than adults, and rather think that adults may gain from reading this."

We Pray for:

The children who work in factories late at night to get money which isn't even enough.

The people who get money from children's work.

The families in the homes where the children live, that they may have things they need, beds, food, clothing.

The children whose parents haven't enough money to send them to school.

The people in the countries which are at war.

For fair laws which make shorter hours for people to work, and give them enough money to live.

For people not to have money which they have not earned.

Dear God,, help us not just to put these things on paper, but to do something about it.—Amen. —The Witness.

WA-ZEE-HAN-SKA

A Missionary to the Sioux.

By the Rev. John Robinson

The Rev. William James Cleveland, who entered into rest eternal on the 23rd of November, 1910, was one of three young men who answered the Church's call for missionaries to work among the Sioux Indians in Dakota Territory, in the summer of 1872. Coming in their young manhood, feeling ready for any task, duty, or experience which might fall in their way, they were greeted with glad welcome by all the missionaries who were then working among the Sioux, or Dakota, Indians. That autumn found them all at their new posts—outposts in every sense of the word, and widely separated one from the other.

During a "breaking-in experience" as he called it, of two and one-half years, among the Lower Brules and Yanktons, Mr. Cleveland became quite proficient in the Dakota language, and was able to make interesting and convincing addresses in two of its dialects.

Bands of these big tribes of Indians—Ogalala Sioux, Cheyenne Indians, and Arapahoes—which had been roaming over the plains from Canada on the north to the Santa Fe trail on the south, had been gathered into the Red Cloud Agency, near where Fort Robinson in Nebraska now stands. Spotted Tail, with the Upper Brules, was camped around the agency which bore his name and which was located about forty miles east of the Red Cloud Agency. In June, 1875, Mr. Cleveland was sent to take charge of the mission work among the Indians of these two agencies; and after a trip, part of the way by railroad and about three hundred miles by wagon, he arrived at his new home, with his wife and child and two other missionaries, Miss M. J. Leigh, who had escaped from the mission among the Santees during the Minnesota massacre in 1862, and Sister Sophie Pendleton. No white woman up to that time had ventured into that region.

On their arrival they found no shelter ready for them. The United States Indian Agent partitioned off with a canvass curtain a portion of his dirt-roofed log cabin for their use. The heavy rains of the season had thoroughly soaked the dirt of the roof, and the constant drip of water brought sickness, followed by the death of the baby boy.

Miss Leigh had conducted the first school among the Santee Sioux of Minnesota, and at Spotted Tail Agency she started the first school among the Upper Brule Sioux. Sister Sophie Pendleton soon became a welcome visitor among the teepees of the camps. Mr.

Cleveland, busy with the mission work at both agencies, was frequently called to be present at councils between the Government officials and the Indians. As his knowledge of their dialect became more widely known, and the fact that he had come with his wife and child to make his home among them, they soon learned to place confidence in him.

With white men invading the Black Hills, the choicest portion of their reservation, two agencies located in Nebraska, and the Indians being constantly pressed to choose locations for their agencies on their reservation in Dakota territory, the Indians were dissatisfied and restless. In the fret and wear of trying to avoid bloodshed, soldiers, civilians, and Indians also, all learned to feel grateful for Mr. Cleveland's presence among them.

One of the pleasures which came to him at that time was a trip with the United States Indian agent and a number of the Upper Brule chiefs into the Black Hills. He was the first missionary to enter that to all Sioux Indian sacred region; and while the party was encamped near the spot where Custer City now stands, and close to a grove of towering pines, the Indians gave him the name Wa-zee-han-ska—The Tall Pine.

Ever happy in his work as a priest of the Church; making plain the message of the Gospel to a people of a strange language; never idle; handy with spade, handsaw and other tools where there was need; with pencil and paper catechism, or editing the Indian Church at his desk translating a hymn, or a paper, ANPAO KIN—The Day Break—he was an ideal missionary so long as his health permitted him to minister to his chosen people.

Wowicake He Taku He?

Pontius Pilate e se icanšilye ĥcin wawinonge, "Wowicake he taku he? Wawhecetu canna tokel ĥanpica he? "Wowangoptan" epin kte.

Woawacin kin hena ito eyaš ayušan yo. Škiničiya yo—waonšila, waĥbaičiya owotanna; wawicayecon cikcikala kin hena el otakiya škaničiya yo; tokecapi kin hena el taku wašte econ wacin yo; taku ecanon kta nitawa slolyakiya echantans he eceĥcin škan yo. Le takomni owotanna heca, taku tokeca kin hena toketu tanin šni eyaš. Na wicacante tawoope kin hena iyuha eciyatan, na Wakantanka toie kin eciyatan, tukte oga tanin šni wan el ilalin kte šni.

Wakantanka tawacin kin tohanyan taninyan ayableze kin hena econ yo, kinhan "Woecon kin he Wakantanka eciyatan hecinhan slolyayin kta.—From The Episcopal Church. Evangelist. Mr. William Robertson, yuieska.

REPORT OF RELIGIOUS EDUCATION ON INDIAN RESERVATIONS IN SOUTH DAKOTA WITH SPECIAL REFERENCE TO THE WORK IN PUBLIC AND GOVERNMENT DAY SCHOOLS.

Since the establishment of the policy to have Indian children attend public and day schools in their home communities many of them are not having any opportunity for religious education. The Churches will have to send field workers into the schools in order to reach these children. This can be done on week days during school time, in cooperation with the South Dakota state law, in the public schools and in communities with the ruling of the Indian Bureau in the day schools. Such a plan has been in operation on Crow Creek for 15 years, on Rosebud for five years and on Pine Ridge for two years. A more extensive program for such work would not be an experiment.

It is obvious that a worker under an interdenominational plan would be acceptable in these schools where Episcopalians, Congregationalists, and Presbyterians study together. The Roman Catholic Church on Rosebud sends teachers to the Day Schools at the same time that the Episcopal teachers go out for classes.

One teacher with a car can take charge of an extensive area, and sometimes find local volunteers who can go out with her.

Women field workers who will teach the children in their home communities are greatly needed now while the young children are starting school in their home communities; the excellent program now being carried out at Flandreau under the Joint Indian Committee should be a leadership training school for young people whose religious training has been continuous throughout their childhood.

The following analysis, school attendance of Indian children in South Dakota, together with the record of such religious education work now under way shows the opportunity ahead;

Reservation	No. of children	Public School	Day School	U S B'- School	Church B'd Sch.	Church Day
Pine Ridge	2243	290	750	470	387	24
Standing Rock	1088	570	96		29	89
Cheyenne	915	282	184	335	65	
Rosebud	2636	505	348	325	350	
Sisseton	780	212		202	104	
Yankton		183	40			35
Crow Creek	229	128		22	79	
Lower Brule	216	115		36	62	
	8107	2285	1418	1390	1076	148

Of the 8107 children of school age reported by the Indian Bureau as living on the eight reservations in South Dakota, 1224 are having religious instruction in mission schools—558 protestant children are receiving religious training in government boarding schools and 552 in day and public schools. To this total of 2500 I should add an estimate of 600 Roman Catholic children in religious education classes in day and public government boarding schools.

We may conclude that about 3000

Children in Week Day Religious Education Classes

Reservation	Public and Day Schools Protestant	U. S. Boarding Schools Protestant	Church Board-Schools*	Church Schools
Pine Ridge	150	200	387	24
Rosebud	290	110	350	
Crow Creek	92		79	
Pierre School		108		
Yankton	20	140	**	35
Cheyenne			65	
Sisseton			104	
Brule			62	
	552	558	1076	148

*All these are in Roman Catholic Schools except St. Mary's and Santee.

**No Report (350 children at Marty Mission, some from other reservations).

Report of Classes Held on Reservations

	No. day schools	No. day schools reached	No. public schools	No. public sch. reached
Pine Ridge	15	15	7	0
Standing Rock	3	0	22	0
Cheyenne (eastern) .	2	0	3	0
Rosebud	7	3	10	7
Sisseton	0	0	10	0
Yankton	2	1	No Report.	0
Crow Creek	0	0	5	2
Lower Brule	0	0	4	0
	29	19	61	9

A TOTAL OF 90 SCHOOLS, NO CLASSES IN 62 OF THEM.

out of 8000 children are having regular religious instruction.

It may be possible to work out a plan with Pierre School for a worker to have residence there half the week and to spend the remaining day of each week on the field. The enclosed report of Pierre School work in Religious Education shows

the need of such a worker to have charge of all the children in the Protestant group.

I cannot too strongly urge the appointment of at least a part-time worker to have charge of the instruction of this group of younger children. The fact that 66% of the 269 children attending Pierre School throughout this winter are orphans and come from broken homes makes it imperative that provision be made for their careful instruction. They need a personal friend who is not a member of the school staff.

I should like to call the attention of the Joint Committee to the need of recommending a change in the hour of Religious Education Classes in Boarding Schools. If it is the common practice in other elementary Boarding Schools to hold classes in the evening I believe it would be well to urge the change in all Elementary Boarding Schools in the Service. In public and U. S. Day schools in South Dakota classes are held in the day time and during school hours. Long experience with both types and times influences me to believe that day time is the right time for religious instruction. The reasons for this are obvious.

DAVID W. CLARK

Dean of the Niobrara Deanery.

Hihanna Wicoicage Kin.

Wowapi unyawapi kin el ijehan wicoie kin le unyawapi ihanke qel woiyunge wapetokeca (question mark) wanji unknowapi wašteke; tokata wicoicage kin he tokeca kte cin he tuwe slolya he? Taku cinpica keunekecinpi kin hena ijehan tokeca aye; woawacin wašakšaka ota na owetokeca ota, isna-na wankantupi kta içiçuwapi kin on; maka kin le el ojula. Wicoñan kin le-na oyasin tokel iciyowajapi na on taku ecetu echantans he tokata wicoicage kin hee kta; he isam unkeyapi kta unkokihipi šni.

Okolakiciye Wakan na el tona Christian heuncapi, taku kin le el tokel opi-unkiçiyapi echantans he taku tanka kin heca.

Christian tawoiyutanye (influence) kin he ojula kicunyan tokata wicoicage kin el oškiniçiyapi kte cin he ikapeya takuni cinpica šni. Christian tawoiyutanye tawapi kin hena kicunpi kte, tka el akikta šni se tohanyan unpi echantans, he inš eya iyehanyan tawoiyutanye tawapi kin he kutu kte.

Wiconi el Christian taku cinpica kin anpetu walehan iyowaja kin hena patitanpica kin el etonwe šni kuns unqonpi kta iyehantu šni. Heconqonpi echantans tokata wicoicage kin teñiya wাকা kte cin ite ojula wanunyakapi kte. Taku kin le on maka ataya el, tona Okolakiciye Wakan el opapi kin hena woqin tanka yuhapi.

Tokata wicoicage kin he Christian heca uncinpi echantans Christian taku cin kin hena ohinniyan patokata unyuzapi kte, na ijehan patitanpi kte cin ektonjapi kte šni.

Okolakiciye Wakan Wotanin-wašte aya wicoñan tawa kin he ogna tawoecon, toškiniçiyeye, toiyuškin na tawacin tanka yuha kin hena tohan kicunyan un kinhan, Okolakiciye Wakan kin he, wicoñan kin hena on Christ yuwankantu kte na Wotanin Wašte kin he maka kin ataya yuoblecin kte kin hee.

Woecon na woiyowinkiye kin le el unhinñpayapi pica šni, heconqonpi echantans tokata wicoicage kin el wakaše untonpi kte.

Okolakiciye Wakan kin he tohanyan kan iyapa (pulse) tawa kin he niun, na wašagya inyanke on tawoiyutanye kin maka kin owancaya iyaye šni hehanyan "Okolakiciye Wakan niun" eya caje unkiglatapi kta unkokihipi kte šni.—From the Episcopal Church Evangelist. Mr. William Robertson, yueska.

The yearly budget of the Church Army in England, headquarters for work in every continent but South America, is just under \$2,000,000. They had a surplus of \$24,000 last year.

Most of us think too little, and talk too much.—St. Andrew's Weekly News.

ASHLEY HOUSE CORRESPONDENCE SCHOOL**Thirty-sixth Quarter Year**

April, May, and June, 1936

The first column after the name indicates the total number of lessons done during the quarter. The other columns give the lesson numbers and grade attained.

	Done this ¼	Bible Church (O.T.) History	Prayer Book	Gospels	Acts
CHEYENNE					
Patrick Shields	4	**	**	22-23A	9-10B
Paul Little Skunk	1		20C—		
Abel Thomas	2		9-10B†		
Frank Jewett	7		23-26B†	19-21 C†	
Danis Brings Plenty	1		7B		
Felix Benoist	2		3- 4C		
CROW CREEK					
Charles Long Fish	3		21C	25-26C†	
LOWER BRULE					
Noah Jumping Elk	1			4B†	
PINE RIDGE					
Oliver Sun Bear	5	**	44-45C	**	36-38D **
P. R. CORN CREEK					
Morris No Horse	2		19-20A—		
Edgar Brown Bear	6	9-10 B—.	19-21B	1B	
ROSEBUD					
Silas Standing Bear	1		12B		
Rev. Walter Williams ..	6	**	**	**	14-19B
Dan Yellow Hair	7	**	43-46C†	**	6- 8B†
Emmet Eagle Bear	7		17-18C†	1- 5B	
James Driving Hawk ..	2	**	**		16-17B†
SANTEE					
Stephen Moose	2		6- 8B†		
Harry Rockwood	2	4- 6 B† .	4- 6B†		
SISSETON					
Henry Rred Star	5	29-31 B—.		13-14D—	
STANDING ROCK					
John Standing Cloud ..	2	**	**	**	** §
Rev. Sidney Bears Heart	4	**	**	45-46A—	8-9A—
John Turning Hear	1		5C		
YANKTON					
Silas Arnold*	2*		2- 3B†		
NORTH DAKOTA					
Albert Wilson	4	5- 6 C	5- 6C†		

* Done in 1935, but credit not given at that time.

**This indicates that the course has been completed

§ Also has credited Epistles, 1-2B†.

Although several men have been working on examinations, there have been none completed this quarter.

We regret very much that the Rev. Mr. McIntosh has felt obliged to discontinue his part in this work. Until further notice all lessons should be sent to me at Mission, S. D., except in those cases where the men have been studying under the direct supervision of their own priests.

Number of men this quarter	24
Number of lessons this quarter	79
Total number of students to date	168
Total number of lessons to date	5343

PAUL H. BARBOUR, Warden.